



# EIGHTEENTH ANNIVERSARY

OF THE

## Philadelphia Sabbath Association.

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The Eighteenth Anniversary of the Society was celebrated on Sabbath evening, the 27th of February, 1859, at the Green Street Methodist Episcopal Church. The audience on the occasion was very large, many being unable to obtain seats, or even a standing, in the house.

After the introductory services, a brief but most encouraging statement of the proceedings of the Association and the cheering success with which especially its missionary efforts had been crowned the past year, was presented by REV. JEREMIAH MILLER, its Corresponding Secretary.

The Annual Sermon, before the Society, was delivered by the REV. ALFRED COOKMAN, from Mark ii: 27—"The Sabbath was made for man." This effective discourse was, by special request of the Board of Managers, kindly repeated on the evening of the 13th of March, in the Clinton Street Presbyterian Church, before a large and intelligent audience, who listened to it with deep interest.

We have room only for an imperfect account of Mr. Cookman's eloquent sermon, which we submit to our readers:—

"The Bible," said the preacher, "has been violently assailed by the enemies of Christianity. But it stands unharmed in its purity and excellence. And so of the Sabbath. Like a mailed warrior it stands upon the battle plain successfully parrying the blows of its enemies and violent assailants. Look at them—avarice, sensuality, selfishness, infidelity, soulless aggrandizing monopoly! O what a combination to rob man of his inalienable right,—to deprive the world of a literal fragment of heaven!"

One objector says, "the fourth commandment—'Remember the Sabbath day to keep it holy,'—is not as binding now as when enacted." Here it was shown that "the Sabbath was instituted at the creation, re-affirmed at Sinai, established again after the resurrection of Christ—that it most intimately connects with the future rest of glory of which it is the beautiful type; that the type supposes the antitype and the former must remain until superseded by the latter. Thus a foundation for Sabbath observance is furnished firm and strong, as the pillars of eternity itself."

To the objection that the law was "*ceremonial*," it was maintained that the fourth commandment belonged to a *moral* code, and as such it was written by God himself, and re-written and preserved as applicable to *man in all ages*.

Allusion was made to the change of the time from the seventh day of the week to the First, or Lord's day, now observed as the Sabbath, in connexion with the masterly argument on this point presented two years ago, in a sermon from Rev. Dr. Stevens in behalf of the Association, and since published. Some say that, "as a day of rest and worship, the Sabbath involves a painful yoke; that to the working classes, especially, it becomes a burden too intolerable to be borne." But the preacher maintained that the "Sabbath was a benign and humane institution, such as we might expect from a Being of infinite wisdom and benevolence—adapted to man's *body* and man's *soul*."

I. *Man's Body*.—This is doomed to toil. It needs rest from exhausting labor. What kind of rest? 1. That which is the result of cessation from labor. 2. The rest of sleep—

"Tired nature's sweet restorer—balmy sleep."

3. The rest of the Sabbath. The necessity of Sabbath observance for man, for animals, and even for dull machinery, was glanced at. A most striking example was taken from the early settlement of California. "The first adventurers into those distant gold fields were men who feared not God, nor regarded his law. Their highest ambition was to become rich. They worked, worked incessantly. Sabbath and Saturday were alike to them. It was dig, dig, dig. Soon, however, they were obliged to pause and ponder, for they found they were digging something else than gold—they were digging graves! Accordingly they searched out the Sabbath, of which they had lost all reckoning, and, under physiological compulsion, appropriated it as a day of rest." Medical testimony was adduced in support of the necessity of Sabbath rest for bodily health and vigor. It was maintained that, as *sleep* was the necessary rest of the *day*, so the *Sabbath* was the necessary rest of the *week*.

II. *Man's Soul*.—A very intimate connection subsists between the body and soul, so that what benefits or injures the one, has a similar influence upon the other. The soul like the body becomes fretted, tarnished, wearied by its necessary contact with earthiness, and requires rest, but what kind of rest? Not like the body, rest from *within*, but

rather rest from *without*, from *above*, from God. This view was happily sustained by scripture and experience.

There are special times and special means appointed for the invigoration and nourishment of the soul. Among these may be mentioned most prominently the Sabbath. But how shall the soul be engaged on this day? In rest from all ordinary week-day work, and in seeking refreshment from the only unfailing source of spiritual life—from that God who holds in his hand all the kind saving influences needful to refresh and bless the soul of man.

But some will ask, "Why forbid the ingenious mechanic—the faithful laborer who sweats over the anvil or bends over the loom, or remains cooped up in the crowded factory all the week—why forbid such, recreation or amusement on the Sabbath? Why not let them sail on the river, ramble in the field, ride in the car, or visit the places of popular amusement?" To this a four-fold answer was given. 1. Our working classes under the ten-hour law, have opportunity for exercise and recreation. 2. Physiological law, human experience, and Bible truth concur to prove that this is not the refreshment required. 3. This kind of enjoyment cannot be had without involving too many in toil. While *rest* for all is attainable, *recreation* for all is *not* attainable. 4. It is the Sabbath and the Sabbath only, which has secured to the working classes this seventh day rest, and, if they give up its sacred observance for mere recreation, what guarantee have they that it will not soon be demanded for secular labor?

But where originates this clamor against Sabbath laws? Not with honest mechanics, or faithful laborers—not with the virtuous and pious of community—but rather with unprincipled vendors of intoxicating drinks and with grasping monopolists. Do they care for the poor? They care more for their pennies than their persons—more for their shillings than for their souls. If they can profit by their Sabbath recreations, then the intelligence, morality, social comfort and eternal destiny of the working classes are accounted as the small dust of the balance.

The preacher added, with great earnestness, "The poor have their rights—the religious portion of community have their rights—rights which they understand and will be bold to maintain. Let, then, God's day alone! Take off unholy hands from an institution bright with heaven's own glory. We speak as patriots—we speak as parents—we speak as humanitarians—we speak as Christians—*Let God's day alone!!* It is the bulwark of our model republic, the guardian angel of our fireside circles, the nutriment of our personal piety, the gage of our churches' prosperity, the divinely constructed breakwater, against which the maddened waves of infidelity and worldliness have dashed, but dashed in vain. We cannot give up "God's holy day of rest! We will build around it a rampart of faithful hearts. We will shout in the face of all opposition."

"The Sabbath day was blest by God for man,  
So blest and blessing, let it *still remain!*"

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# REPORT.

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The records of time are emphatically the history of death. Since the publication of our last Annual Report, four of the members of our Board of Managers, Lapsley, Robertson, Richards, and Dickson, have fallen asleep in Jesus. They were mortal, but have now become immortal. They are now serving in the upper part of the presence chamber; we are yet, for a season, in the lower. The distance is imaginary. We are still gazing at one and the same object; we by faith, they in open vision. Christ is the uniting point. As believers in Jesus, we are on the threshold of glory; and our co-laborers have just stepped over it. By faith we may hear the sound of their familiar voices bidding us work for Christ in more untiring efforts to promote the observance of his own day. The time with us is short. What we do, must be quickly done. Let us emulate the example of our departed friends, and follow them, in so far as they followed Christ, in deeds, as well as words, of substantial sympathy in the behalf of the Sabbath cause.

The blessing of God has been manifest the past year in the favor with which the labors of our Corresponding Secretary, the Rev. J. Miller, have been crowned. The condition of the Treasury will show that all the obligations of the Society have been punctually discharged. This good result is the product of Mr. Miller's unwearied efforts in collecting the necessary funds. In addition to this department of labor, his duties have been extended in agency and missionary operations. His recently published Tract to the Captains, in behalf of the driver-boys on our canals, has not been without its fruit. Several of the missionaries have attested to the happy influence of the "Appeal."

"Some two or three years since," writes Mr. Miller, "I delivered a discourse in behalf of the Sabbath, and related a few touching incidents of the little drivers on the canal. A mother in the congregation was touched with sympathy at the recital of the facts, and her mind was burdened with the thought, What can I do for these friendless outcasts? She wrote the book entitled, 'Little Bob True, the Driver-Boy,' for which she received fifty dollars from the Presbyterian Board of Publi-

cation. This sum she at once forwarded to me to aid in our efforts for their temporal and spiritual well being."

Our Secretary has supplied the missionaries with Bibles, Testaments, and Tracts. He has also furnished Tracts for distribution among the rail road operatives, and emigrants going West. They have been thankfully received. The meetings held at different points on the rail roads and canals, have been of the most encouraging character. "The attention of the masses," he adds, "has been secured, and they have listened with deep and earnest attention to the glad tidings of gospel grace. At Delaware City I had three services one Sabbath. The congregations were large in the Presbyterian and Methodist Churches, morning and evening. But my afternoon audience, composed of boatmen, sailors and citizens, was about double the number. Standing on the deck of a boat I preached "Christ crucified" as the only hope of perishing sinners. My hearers comprised tender youth along with those of mature years, and hoary heads. Their devout and fixed attention attracted the notice of many citizens of the place. The subscription I there received, even in a season of financial pressure, evinced the hold the Sabbath cause had in their sympathy and affections."

The seed which is being sown, through the agency of our Association, is producing its appropriate fruit. How touching the response of an orphan driver-boy, on receiving a Testament—"O sir, I will read a chapter every day, until I read it through; and I will pray, O I will pray, to that Jesus, as you direct me, that He will take care of me, and guide me in this unfriendly world!" Eternity only will disclose the product of souls saved through the instrumentality of our Society. The good Providence of God enables us to reach a class of whom it may be affirmed, no man careth for my soul. Through our missionaries we tell them of the balm which is in Gilead, and of the Physician there. We tell them, Christ Jesus "came not to call the righteous, but sinners to repentance." And many have heard the word, and believed, to the saving of their souls.

The aim and efforts of the Philadelphia Sabbath Association, from its organization, have been eminently conservative. While holding, as a fundamental principle, that the Sabbath was made for man, and that the observance of it is essential to the highest social, civil, and religious interests of men, and that it is not only the duty, but the right and the privilege of all men to remember it and keep it holy; they have ever employed persuasive means to effect the desired end. Hence, when one of the city rail roads had purposed running their cars on the

Sabbath, a Committee from our body waited on the Board of Directors of the Company, and had a long and pleasant interview, in which the claims of the Sabbath were earnestly but respectfully pressed on their attention. The result was, that they abandoned their purpose.

In our day strenuous efforts are making to turn the Sabbath into a holiday, ostensibly for the benefit of the poor, in our larger cities. We would that these reformers and patrons of the "working classes" would ponder the following statement, as given by a correspondent of the Times, in the Young Men's Magazine for September, 1858, touching the practical working of their system in European cities.

"After a careful observation and experience in foreign cities, I am justified in this conclusion:—The Sunday is a day of leisure to the moneyed classes of society, to whom all must be made easy, and a day of toil to the poorer. To the richer classes it is a gala day; but to those who provide the dress, pleasures, and excursions of those above them, it is a time when their labors are more in demand than any other day of the week. Sunday is the day for the finest performances at the theatre and opera. It is a day for sumptuous dinners, for evening assemblies, concerts, and balls. You may easily imagine, therefore, what an amount of labor is required, and especially when indifference to the day excludes all forethought. Young people are plying their needles on Sabbath mornings to complete the gay robes for the evening. Laundresses are commonly seen carrying through the streets articles of attire. Printers and bill-posters are engaged in announcing the amusements for the evening. Shoemakers are finishing dress boots, boys carrying them home. Tailors are bending over brodered vests. The chief market of the week is held on Sunday morning. Cooks, in the public kitchens, are busier than usual. Confectioners and decorators are pressed with labor. A carpenter in Nice said he would be grateful for any law that would exempt him from toil on the Sabbath. An eminent physician in Bonn told me that so numerous were the private and dancing parties on the Sunday evenings in that city, that in hundreds of houses the servant girls were so hurried, that they could only catch a moment to eat their food as they stood.

"The most painful thing is, that there is not the most distant conception of any injustice being done to the suffering toilers by this state of things. The amount of it all is, that the *no-rest* principle works well enough for the selfish aristocracy, but terribly for the poorer classes."

The details of the labors of our faithful missionaries we prefer giving in their own language. We invite the careful attention of our patrons to their very interesting reports.

An extract from the last Annual Report so fitly and forcibly sketches our present condition, and the real working of the system, that we cannot forbear re-presenting it to our readers.

“But we would again remind our patrons, that, to a great extent, these laborers are a changing population. Each new season brings its fresh recruits; to many of whom the great truths of religion are, for the first time, addressed as matters of momentous personal concern. If, therefore, at the close of the season, we have the clear evidence of marked improvement in the character and habits of individuals—if the profane oath is seldom heard, and gambling, quarrelling and drunkenness are rarely witnessed—if they have been brought to listen, with respectful attention, to the truths of the Gospel; and are returned to their winter homes, with supplies of Tracts and Testaments, better husbands, better sons, better brothers and better citizens, and more disposed to profit by the means of grace, this alone would be worth much more than all the expenditure of money and toil which our efforts cost. All this we have; and much more than this, we have the evidence, so far as human eyes can read the heart, that every year, some at least, while yet amid these scenes of exposure and temptation, have become the subjects of the converting grace of God. In no previous year have so many of the boatmen been apparently led to embrace the Saviour as their portion and their hope.”

As the “bow in the cloud,” after the deluge, was the token of the everlasting covenant between God and the earth, for “perpetual generations;” so is the institution of the Sabbath the spiritual bow in the moral universe of God, the token of an everlasting covenant between man and himself, for “perpetual generations.” It is a type of the more sublime felicity of heaven, where the Sabbath is endless and wholly spiritual. In Jewish History, the observance of the Sabbath was a sign between the Church and the world. So long as they honored and observed the day, God distinguished and blessed them; but when they profaned it, God gave them up to the desert of their own doings. Let us, as a people and nation, take warning from their example. As with one heart and voice, may the rulers and judges of our much favored land, our magistrates, and all in authority; our young men and maidens, old men and children, together say, “O come, let us worship and bow down, let us kneel before the Lord our Maker. Let us enter into his gates with thanksgiving, and into his courts with praise. This is the day the Lord has made, we will rejoice and be glad in it.”

JOHN A. BROWN, *President.*

Philadelphia, March 17th, 1859.



## DELAWARE DIVISION, LEHIGH & RARITON CANALS.

REV. WILLIAM HANCE, MISSIONARY.

EASTON, DEC. 21, 1858.

REV. J. MILLER,—My labors the past season have been upon the Delaware Division, the Lehigh and the Rariton Feeder Canals. I am glad that while proclaiming to the boatmen the gospel of Christ, from the decks of their boats or in our tent, I have realized the blessedness of the promise, "Lo, I am with you always "

In this place our meetings had been held mostly upon a bridge, subjecting us to many annoyances. In the early part of the season, after consulting with a few of our friends, I determined upon the erection of a tent, as under the circumstance the best adapted, and also the most economical plan we could adopt for our accommodation, having secured permission from Wm. Overfield, Esq., Superintendent of the Delaware Division Canal, to occupy an eligible piece of ground belonging to the Canal Company for the purpose. I proceeded to open a subscription among the citizens of Easton, headed, however, with an appropriation of \$25 by our Board of Managers. In a few days I had the necessary amount subscribed, and on the 20th of June our tent was dedicated to the service of God. The exercises of the occasion were conducted by Rev. Mr. Greenwald, of the Lutheran Church, assisted by our pastors of the different denominations of Easton. The occasion was, indeed, a delightful one, and a lively interest was manifested in the enterprise. The tent is 30 by 36 feet square in the clear, furnished with a portable pulpit and 25 plain benches, and will seat 250 persons—the entire cost about \$135, and has been fully paid for. I am under obligation to those ladies who generously did the needle work of the tent.

Since the dedication it has frequently been well filled with boatmen and others, attentively listening to the gospel; and on various occasions boatmen have expressed much gratitude for the means of grace thus afforded them. Thus it was, at the close of one of our meetings, a boatman came up, and, while he held me by the hand, the tears starting in his eyes, rejoiced that we were permitted to hold our meetings under such different circumstances, compared with a few years since.

In September we held a protracted meeting in our tent for a couple of weeks, but the weather being unfavorable much of the time, materially interfered with the meeting, still we were favored with indications of the Divine presence, and good was done. On the first night of our

meeting two boatmen presented themselves as seekers of religion, and several others at different stages of the meeting were asking, "What must I do to be saved?" But, although considerable interest was being manifested, we had to close on account of the unfavorable state of the weather.

The two weeks of the meeting our tent remained up night and day, without molestation from any one, although no particular watch was kept upon it.

At New Hope, Mauch Chunk, and Penn Haven, as well as Easton, I have regularly in turn spent my Sabbaths, and preached generally to large and attentive audiences of boatmen. At Penn Haven there is no regular, and but seldom any preaching, of any denomination. On my visits there, both morning and afternoon, I have preached in the open air, and in the evening by invitation in a large school house to a crowded audience, of which, however, more than half were boatmen. On one occasion, after the morning service, a captain requested that I should occupy his boat during the afternoon service. On repairing to the place I found he had erected an awning over his boat, for our accommodation, as a shelter from the heat of the sun.

During the season I have distributed about ninety thousand pages of tracts, and have supplied a large number of driver boys with Testaments, and several boats with Bibles.

I had preached at L——, and after the services of the evening, a member of the church came to me, saying, "I suppose that you do not remember me; but I have not forgotten you. When I was a small boy, a driver on the tow-path, one day, just above Allentown, you gave me a tract called, 'Who Slew All These?' That tract was the means of making a temperance man of me, Sir, and, ultimately, of leading me to embrace religion."

At another time, on entering the cabin of a boat, I found the captain reading a tract I had before given him. On conversing with him I found him under awakening influences, from the reading of the tract, and earnestly desiring to know Jesus.

I gave a boatman the tract on "Religious Deceit." It seemed as a nail in a sure place, for, with much feeling he remarked, that he was a backslider—that he had fallen to a great depth; but he expressed his determination at once to renew his covenant with the Lord.

How sad another case of a backslider. He had lived some years professedly in the enjoyment of religion, when, thinking to better his temporal condition, he engaged in boating, but not being proof against its temptations, he fell, was expostulated with, and entreated to turn again to the service of God. He promised amendment, but *would wait till the boating season was over*, and then seek religion. He was told of the delusion of procrastination. Yet he ventured on in sin, still promising that when the boating season was over he would attend to the matter. Thus he left his home amidst the expostulations of those deeply interested for his spiritual welfare, but suddenly he met a watery grave, and was hurried, a poor apostate, into the presence of God.

From this sad picture we turn to Captain B., who had for a long

time been known as one of the most hardened sinners on the canal. While upon the bed of sickness, I found him without God and without hope, writhing under the lashings of an awakened conscience. His convictions of sin seemed deep; he was pointed to Christ, as the one wounded for our transgressions and bruised for our iniquities. The struggle was long and severe, yet, a couple of weeks before he passed away he was enabled to cast himself upon Jesus, and rejoicing as a brand plucked from the burning, he died happy in the Lord.

The driver boys are in a sad condition. One of them, a few weeks since, in trying to warm himself by the hot cinders of one of the iron furnaces near the place, accidentally fell into the fire and was dreadfully burned. He was sent to his home in a distant city, but those who bore the name of parents refused to receive and attend to his wants, and he was sent to the alms-house, to be taken care of by strangers. Is it any wonder, then, that many of these boys feel as expressed in the language of one to me, "*Nobody cares for me, Sir!*"

But kind sympathy will find its way to their hearts:—Thus, a lad whose state was quite as bad as orphanage, on account of home influences, remarked, as I conversed with him of a heaven to gain, "If I only had some hopes of it for myself," said he, "it would be all my life is worth to live for it." And when I told him he might gain it, he exclaimed, with much feeling, "I'll try to get there!" His conversation made me feel that there is hope for the little driver boy. Let us give them our Christian sympathy, counsel and prayers—give them Testaments, Tracts, and other good books and religious instruction, with full confidence that some of those boys, by these means, will be rescued from sin and misery.

Yours, very truly,

WM. HANCE.

## NORTH AND WEST BRANCH CANALS.

REV. SEPTIMUS BACON, MISSIONARY.

HUNTINGTON, LUZERNE CO., DEC. 24, 1858.

REV. J. MILLER:—My field continues to invite missionary labor, and large numbers of precious souls appreciate our efforts for their salvation. I have traversed the canal from Lock Haven to Elmira, a distance of 300 miles, and the improvement of the boatmen is very perceptible. Many citizens along the line, noticing the happy change, speak of it in strong terms of admiration and delight. Some of the boatmen and lock-tenders have been converted and are living to the glory of God.

I know there is self-denial in this missionary work, for when you get one meal you know not where you will get the next, or whether you

will lodge on a bed, or on a bench, or sit upon a stool all night in the cabin. Yet the cheering reflection is that you are *useful* to a long neglected, but very *important class* of the community, the great majority of whom *gratefully appreciate* what is being done for them. This makes us feel that the work is glorious, and we rejoice in it.

There is a similarity of facts from year to year, yet I must submit such as I have. When I have preached at different places along the line, good attention has been given, and the audiences have been orderly and respectful. And not only the men but the little driver-boys have given earnest heed to the preaching of the word. The good seed of the kingdom, we fondly hope, will vegetate and bring forth fruit to the glory of God.

Traacts have never been more thankfully received than the past season. They have never been read with more interest and profit. And there has been an effort—a successful one, too, in order to put a stop to profane swearing. This wicked habit has been broken in many instances, so that now we are annoyed but seldom with those terrible oaths, that were formerly so common.

I will now refer to a few facts from my journal. To-day, found an orphan boy of 14 from Philadelphia, has no home in the world but for the time being; has such moral principle that he had abstained from the prevalent evils of the day. How glad he was to find a friend and get something good to read!

Another interesting little orphan had no home and was overwhelmed with sorrow, as he did not know how to get through the winter. I provided him a home and gave him a Testament, for which he was very thankful.

One Sabbath I found an orphan boy pensive and alone—his pious parents had died in peace. He felt it very difficult to become a Christian and maintain Christian integrity. When I urged him to an immediate attention to the subject, and referred to his mother's prayers, and the pious example of his parents, his heart kindled with emotion; the tears gathered and fell fast. When I left him in the midst of his sorrows, he indicated a full purpose of heart to seek God.

The testimony of a captain, whose driver-boy was an orphan, and to whom I had given a Testament with an earnest exhortation that he would study and practice its truth, is, that he highly prizes his book, that he is entirely changed, and that he affectionately exhorts others to become good. I heard the captain speak of this gratifying fact in public.

To another boy whose mother had died two months previous, I gave a Testament and asked what were her last words to him. "She told me to be a good boy, attend my school, and do nothing wrong." He said, "O, it went very hard with me to lose my mother!" This was an interesting boy. He walked away by himself, and I left him reading. His captain says *he* is honest and needs no watching.

I rode with captain R., an old boatman, whose reproof to his driver for swearing, resulted in his conversion to God. A religious captain



remarked that there is not a tenth part of the bad language used now on the canal that there was three years ago.

One Sabbath I went into a cabin, and found four playing cards; confusion was in every countenance. The cards were soon set aside for the reading of tracts. They were unwilling that I should make an unfavorable report of them. I said, "I hope you do not receive my visit unkindly, if I did interrupt your game." "By no means," said they, "we are glad you called." I made the best selection of tracts I could, and left them reading. It is cheering to see with what interest and pleasure they receive them, and a word of admonition and entreaty on the great importance of religion.

One day I visited twenty boats from York State, and was pleased to see the cordiality which the boatmen manifested toward me, and their willingness to converse on religious subjects. I was requested to preach them a sermon, which I did. They seemed much pleased.

At Northumberland I preached to a fine congregation, and a good feeling pervaded the audience. I conversed with all the boatmen and driver-boys; found several captains of different denominations, who readily agreed to employ hands, with the distinct understanding that no profane language was to be used on their boats.

I visited the prisoners in the Wilkesbarre jail and distributed tracts on intemperance. The poor creatures seized them with greediness, saying, "This suits me." One, and another, and nearly all, said "It was *whiskey* brought me here." I visited them often. Also at Danville, I supplied poor Clark with tracts before he was hung; also Mrs. Twiggs. I prayed with her a few minutes before she was executed.

In reference to the next season, I may say, that as the canal from Pittston will be in a fine condition for boating, and the prospect for business brightens, together with the favorable feeling of its owners towards our work, it will commence a new era in our missionary field.

The companies are employing that kind of men that will give respectability to the canal business. I am acquainted with very many of the stock owners, and I think they will give no countenance to drunkenness and immorality on the line.

Men of high position in society, and men of means, speak very encouragingly of the happy effect of our missionary work at different points along our field. Some have given me to understand that they themselves are ready to become co-laborers the next season, and on the Sabbath take tracts and visit the boatmen for tract distribution and religious conversation, in order that additional power may be given to the blessed influence for their welfare. This interest in behalf of the boatmen, coming from such a source, is very cheering.

Yours, in the bonds of Christian affection,

SEPTIMUS BACON.

January 12th, 1859. The following fact may be added to my report. Mrs. Bacon has just returned from B., where she met with a young man who informed her that while he and others were playing cards on board the packet, I put some tracts upon the table, with a request that

they would read them when the game was out; that he did so; that deep conviction of sin took hold of his mind, and that he sought and found the pardoning mercy of God. Upon inquiry she found that he had made a profession of religion in the Baptist Church, and is now one of its *most efficient* members in the Sabbath School and other departments of usefulness.

As ever, &c.,  
S. BACON.

## PENNSYLVANIA CANAL, FROM COLUMBIA TO NORTH-UMBERLAND.

MR. ROBERT HAMILL NASSAU, MISSIONARY.

THEOL. SEMINARY, PRINCETON, N. J., OCT. 7, 1858.

REV. J. MILLER:—In giving an account of his stewardship, your missionary cannot point to any one as brought to Jesus through his instrumentality, but he hopes that the Divine Spirit may recognize the backslider exhorted, the thoughtless warned, and the inquirer directed.

Among the boatmen are some Christians, whose example is of force. I rode one day with a captain whom I had heard use profane language. He did not at first know who I was, but on my exhibiting tracts, and before our conversation had assumed a distinctly religious character, he began a lame justification of swearing. He said he thought a man would be imposed upon if he would not sometimes fight, and that when he got angry he could not help swearing. Admitting our weakness, I referred him to Christ's strength. Before I left the boat, he himself gave me a ease in his driver, who "is a Christian, if there ever was one," illustrating the entire incorrectness of his position. This same man I met afterwards and he desired more tracts, and wished me always to make free use of his boat.

On a Sabbath I went on a boat that was "tied up" at twelve o'clock, Saturday night, and was glad to find that the captain thankfully took tracts and gave his decided testimony as to the benefit of keeping the Sabbath. He had been on the canals more than thirty years; was once very wicked; now, though boats passed him while he was "lying by" on Sunday, he made more trips and had fewer accidents than others. His former companions, seeing him resting, would say, "Will. M. has got religious." "I am religious," said he, "but not so much so as I would like to be." Stepping, for a moment into his cabin, he returned, handing me a small contribution, which he wished given with his prayers to the Sabbath cause. This first sympathizer strengthened my heart, while richer men spared to offer even a penny.

On the same day another captain noticed the "Appeal in behalf of

the driver-boys." Said he, "some of them do get badly treated by their captains, but I don't do such things." In reply to my remark, I wish you were not traveling on the Sabbath; "I wish so too," said he, "and if they would shut the locks I should not do it. When at home, instead of breaking the Sabbath I go to church."

I urged a captain on one occasion, to attend without delay to the great subject of personal religion. He listened attentively and with apparent willingness. When I paused, he said in a sad tone, "It is too late, sir! go talk with those boys, they are young. But it is too late, too late for me!"

Late one night I was riding on the boat of Capt. W., a plain German. I was gazing at the starry heavens, when he began to speak of their beauty and suggestiveness of thought and devotion. I mention this to show that the lone hours of the night at the "tiller" are not all thoughtlessly whiled away. He was an unconscious worshipper in nature's temple.

It has been pleasant to meet *little driver-boys* and be assured, as I gave them tracts and testaments, that they loved to read them, and hear them say that they were working for their widowed mothers, who had taught them before to study good books. Some of the little fellows have repeated to me portions of the catechism which they had learned in the Sabbath School. On a boat that was "lying by" I asked one of two boys, whether he knew the Lord's prayer. "Yes; but I forget it now." The other boy said everybody *ought* to know "Our Father which art in heaven." I gave each of them a testament.

The boatmen have been kind to me. I have been with them during the day and over night, and have partaken of their willing hospitality at their tables, and none would receive any pecuniary compensation.

Your missionary regards it as an advantageous point, that the men had come from towns where revivals had progressed in the early spring, and it was impossible that they should thereby not be rendered more accessible. But there have been some very unusual disadvantages. I will mention a few.

The first is owing to paralyzed business and the comparatively small number of boatmen employed. The second is, that the locks at Columbia and above have been opened upon the Sabbath; men yielded to the temptation to run their boats as on other days; and consequently, I could not collect an audience for preaching. Various efforts were made to persuade captains to "tie up" on the Sabbath. An abortive attempt was made by the legal authorities of Columbia to enforce the Sabbath law, but proceedings were quashed.

Finally, in the latter part of August, signatures to a petition to the P. R. R. Co. were secured, in order that the locks might be closed on the Lord's day. The time was short before I left, yet I obtained the names of nearly seventy captains. Some were afraid to sign lest the P. R. R. Company should be displeased. Others were decided. Said one "I'll sign that; I boated last Sunday, but I hate it." Another said, "Yes, sir, I'll do that at once, and I am no church member either;" but I don't want to boat on Sunday." Observing a tract, he said,

"What is this?" A tract, sir. "I should like to have some, if you please."

I must mention the name of Col. J. S. Roath of Columbia, for his kindly offices, his co-operation, and his important influence among the boatmen. At his own request I left with him some packages of tracts to be distributed in Autumn.

Respectfully your co-laborer,

ROBERT HAMILL NASSAU.

## CHESAPEAKE AND DELAWARE CANAL.

ENOCH S. REED, MISSIONARY.

PHILADELPHIA, DEC. 18, 1858.

REV. J. MILLER,—That the Chesapeake and Delaware Canal is an important field of labour, is obvious from the peculiar class of men with whom we come in contact. They are as destitute of gospel privileges as any in our country; exposed to many severe trials, calculated to harden their sensibilities, vitiate their morals, and provoke the worst feelings of their nature.

In conversation with Captain Hoover, an intelligent man, of the schooner "David Carlton," who is well acquainted with the sailor's life, and boatman's also. Speaking of the trials of the latter, he said, "They are far worse than those experienced by the sailor on the high seas." The boatmen have some of the most provoking and trying difficulties to encounter, occasioned by men whose unbridled passions and perverse conduct have given birth to scenes of terrible wickedness. He said that he had read his Bible through five times—confessed himself to be a great sinner, and expressed a wish to be a better man; that he had a pious wife and mother, whose only source of trouble was himself. Upon my exhorting him not to defer attention to his soul's salvation, because of the uncertainty of life, he manifested deep feeling.

I went on board a schooner commanded by Captain Scott, and travelled with him to the Chesapeake, a distance of ten miles. We spent the time in talking about the wonderful things of God—man's creation, fall and lost condition, of salvation through Jesus Christ, of death, and the resurrection. During our conversation, "the Captain" seemed deeply wrought upon, and said it had been ten years since he had been to church; that his parents had been Christians, but were now resting in the grave. I exhorted him to give immediate attention to the subject of his soul's eternal interests, and to consider the danger of delay. He replied in tones of deep solicitude, that he knew there was danger in postponing the matter, and resolved that he would attend to it.

Among the thousands to whom I have distributed tracts, but seven or eight have refused them, while many would thank me for them, and



appeared glad to see me. Many also spoke encouragingly of our public meetings. I often walked four miles on Sabbath mornings to give them tracts, and to publish to the boatmen the meeting for the afternoon, telling them I had come on purpose to see them; at which they expressed their surprise, and seemed to manifest more interest in the meetings. On one occasion, after I had visited the boatmen and appointed the meeting for the afternoon, I was called upon during the day by one of them, who came to me with tears in his eyes, saying the tract I had given him had caused him to weep, and that he desired to lead a different life. He wanted me to go right out and preach on the boats, promising to put an awning over me, but I declined, telling him that the meeting was already published at an hour when we should have the shade, but now the people would have nothing to shield them from the mid-day sun. He saw it was best. He said he would like to have a testament. I promised to give him the only one I had with me, if he would call upon me after the meeting, which I did.

A lady the same day requested me to visit a woman in a dying condition. I went, and found a Christian on the eve of her departure, happy in Jesus. While we read a portion of Scripture, prayed and sung a hymn, she also praised God, and expressed her desire to depart and be with Christ. It was indeed a touching scene, and all in the room were bathed in tears. Her calm and trustful spirit reminded me of those beautiful lines:—

“Jesus can make a dying bed  
 Feel soft as downy pillows are,  
 While on his breast I lean my head,  
 And breathe my life out sweetly there.”

A day or two after I heard she had passed to her rest.

On the 27th of June I visited forty boats, and published a meeting at 6½ o'clock, and announced that the Rev. J. Miller, of Philadelphia, the boatmen's friend, who had been long labouring for their spiritual welfare, would preach to them. At the appointed hour a very large audience was convened, and Mr. Miller preached “Jesus, and him crucified.” It was a good meeting—solemn attention was paid to the word, and the same good order observed which has characterized all our meetings.

I have distributed thousands of tracts, which, through the blessing of a kind Providence, I trust will prove as seed sown in good ground, producing from sixty to an hundred fold. The tract, prepared under the direction of the committee, addressed to Captains, I have heard spoken of in such a way as to convince me that it is doing great good.

In distributing tracts among the driver boys, I found many of them very ignorant; but they were generally pleased when I gave them tracts, and spoke a word to them about their souls. They have a rough life, and the wicked associations around them are calculated to harden and corrupt their young hearts. I heard a little fellow swear at his team. As soon as I had an opportunity I gave him a tract, and let

him know that I heard him. I asked him if his parents were living? He replied that his mother was dead. I told him he had sustained a great loss, but Jesus would love him, and be his best friend, if he would leave off swearing and seek Him. His eyes filled with tears, which were touchingly expressive of his need of such a friend.

One evening a man asked me for a tract, and said his wife had been sick several weeks, and was very much troubled in mind, and asked me if I would go and see her. I went. I found her very sick, and in great distress of mind, feeling her lost condition. I read a portion of Scripture, talked with her, recommending Christ as the only Physician able to cure both soul and body, and prayed with them. They both wept like children. Alas! it was a drunkard's home; no comforts in it. It was hardly to be called a bed, on which she lay, and the children lay on an old quilt on the floor. Their beds and furniture had probably been sold for rum. The husband, although an inebriate, was then sober, had been well brought up, and belonged to one of the first families in the State of Maryland. They both urged me to come often. I continued till the wife rejoiced in a Saviour's love, and, although the physician had given her up to die, the Lord cured both body and soul. Calling one day, I found her weeping; upon asking the cause, she told me she felt so happy—she had been singing a hymn, and was overcome with joyful emotion. Her husband sat by, deeply affected. Often the poor fellow said to me, "Don't give *me* up!—don't give **ME** up!!" I told him nothing but the grace of God could cure him—that he must pray for himself. He said "he had tried to pray, but he felt so bad." I said to him, "A poor sinner must expect to feel bad—that he must pray on till he found the blessing his wife had experienced."

I cannot close my report without a word of acknowledgment to the Rev. Messrs. Morton, Hatten, and Liburn, and other brethren, who assisted in our religious services. Nor can I forget the kind hospitality of those in whose houses I remained while at my stations. Especially Mr. Ball, keeper of the hotel at Delaware City, who treated me in the kindest manner, and would receive no compensation for it; and who also evinced much interest in our meetings, saying, on one occasion, "They are the right kind of meetings."

Respectfully yours,

ENOCH S. REED.

## SCHUYLKILL CANAL, FROM PHILADELPHIA TO PORT CARBON.

MR. G. W. MAYER, MISSIONARY.

PRINCETON THEOL. SEMINARY, SEPT. 28, 1858.

REV. J. MILLER:—My field of missionary labor for the few months past was the Schuylkill Canal, a distance of 108 miles, extending from

Philadelphia to Port Carbon. I spent much of my time at Norristown, as that is regarded in some respects the most important point on the line for reaching effectively the largest number of boatmen; especially when there is high water, which happens frequently in Spring, you have the level, (a mile long between the locks) covered with boats, numbering from 80 to 100. On such occasions I have labored for days together, from morning to night. I gave them tracts, organized little clubs, appointed prayer meetings and lay-readers, and did the work of a superintendent generally. Then you might have seen groups of twenty or thirty persons assembled around each reader. Here "salvation" was the theme. There, "justifying faith." Yonder, "the Providence of God," while the subject of the amelioration of the driver-boys condition was interesting to all who listened to the earnest "Appeal to Captains" in their behalf. I gathered around me a club and read that tract; but I was often interrupted by the huzzas of the boys, so pleased were they with its contents.

Many of the driver-boys hold to Universalist sentiments, at least by profession. I met one of them, and though I thought best not to discuss this subject, there was a *little fellow*, whose beautiful hair fell in neat locks over his brow, who stepped forward and told my adversary that he was wrong, and that, young as he himself was, he could defend the doctrine of the future punishment of the wicked. This he did with a warm heart—a heart which led him thus early to "stand up for Jesus."

Some of the boys have sneered at religion and seriousness. On one occasion their sneers were boldly faced by a boy who had received a Testament from the missionary the previous season, and had kept and read it too. Here it was my privilege to see them silenced by that bright boy, who, on the doctrine of the immortality of the soul, propounded, in effect, to his comrades the following questions. "Why this longing within us after immortality? And why this conscience of ours with regard to our conduct? Is it not because there is a God and we are responsible to Him? And is there not a future state of rewards and punishments?"

My preaching has been attended with great quietness. On one occasion, when preaching at Schuylkill Haven to a large audience, I was asked to go on, after I had stopped. The request came that I should translate my sermon into German, as there were many present who could not understand English. When this was done, they seemed very much pleased, and were hardly willing to have the discourse closed.

At Pottsville there was a great turn out of the boatmen, who requested me to preach in English and German. I did so. They acknowledged the effect of missionary labor among them as evidently promotive of good order and of preventing wickedness, especially in the times of high excitements and trials, which have repeatedly occurred among them.

The distribution of Tracts and Testaments has been very gratifying to them. To illustrate, I met a young driver-boy and asked him if he could read? "Very little" said he; "I try every evening after we tie up, though we sometimes run all night." Then have you books? "Not



any, but a few tracts." Have you no Bible? "No, sir, but I very much desire one, and will buy me one when I can." I presented him with a Testament. The boy skipped and jumped for joy; he ran from the tow-path on board the boat which was entering the guard lock, and gave it to his sister, and pointing to me he said, "This kind gentleman gave it to me. It is mine! It is mine!!" Presently the mother came from the cabin. She was told of the beautiful present I had bestowed upon her son. She thanked me most cordially, with the promise of teaching him to read the word of life. And then you might see the father on the tow-path driving; while the mother, the daughter, and a son of twenty years of age, together with the younger son, gathered around in a little family group reading in the book of God. It was a beautiful sight.

A few days later I met another boy who asked me if I had not given him a supply of tracts last year? "Here are the old ones, I have read them often. Might you not have some other ones for me? Mother wants to have me read some *new* ones to her." Well, have you money to buy them? "I have 56 cents, sir," said he. "If the half of that will buy any of you, let us have some of those little tracts." I selected 28 cents worth for him and received the money. This, however, I returned to him, with the charge that he would give to the other little boys whom he met some of them. For this missionary work I presented him with a New Testament; and O, how delighted he was to be the recipient of such a blessing!

I introduced the subject of practical religion, in the presence of quite a number of boatmen one day, and read from a tract. A captain present was much affected, as the spirit of grace had sent an arrow of conviction into his heart. He sobbed, he sighed, he felt himself lost out of Christ, fearfully lost. He was groping in darkness, longing for pardon and peace to his benighted soul. I pointed him to the light which streams from the cross. I asked him and entreated him to look to Christ, and after a few moments silence, he broke forth as follows: "O that I who have so long scorned the Saviour could but believe! Faith! Faith! O had I faith, I could throw myself on Christ, and I know I would be accepted. I will believe; but O I cannot, dare not!!" Further I must not go in describing this case.

I turned to another boatman, who responded in a surly manner. Perceiving that he was a German, I addressed him in his language. Suddenly his manner changed and he was evidently pleased. I quoted a sublime passage from the Liturgy of the German Established Church. This was actually too much for him. When he heard it, the pearly tears rolled down the old man's cheeks. Let us trust that they were somewhat similar to the dew-drops of morning, in which by changing them into jewels, the sun mirrors forth his ever young and joyous face. They were the words which 31 years ago his aged mother had whispered to him when at her bed side, and which since then he had never again heard, but which were now nevertheless, fresh in his mind and heart.

The union prayer meeting seems to have had a salutary influence upon some of the boatmen. As I was distributing tracts one-day I



asked a colored man if he could read? And as he said he could not, I thought I would pass him by; but he was unwilling, and said, "The driver-boy can read. He will read it for me. Give me one, if you please. I went to the prayer meeting in the city, and I love to hear about God as I did there, though I hear very little about him during the nine months in which I am boating. But if you give me the tract he must read it to me on Sundays, when I cannot go to meeting." Others spoke very highly of the union prayer meetings.

I might add many more interesting cases, but it is unnecessary. It is a matter of joy that I can say with confidence that my preaching, my laboring, and my prayers, with and for these dear souls have not been in vain.

Yours, respectfully,

G. W. MAYER.

BY RICHARD WINTER HAMILTON, LL.D., D.D.

O Sabbath! Needed for a world of innocence—without thee what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee would have forsaken the earth! Without thee, he had never given to us the Bible, the Gospel, the Spirit! We salute thee, as thou comest to us in the name of the Lord—radiant in the sunshine of that dawn which broke over creation's achieved work—marching downward in the tract of time, a pillar of refreshing cloud and of guiding flame—interweaving with all thy light new beams of discovery and promise—until thou standest forth more fair than when reflected in the dews, and imbibed by the flowers of Eden—more awful than when the trumpet rung of thee on Sinai! The Christian Sabbath! Like its Lord, it but rises again in Christianity, and henceforth records the rising day. And never since the tomb of Jesus was burst open by him who revived and rose, has this day awakened but as the light of seven days, and with healing on its wings! Never has it unfolded without some witness and welcome, some song and salutation! It has been the coronation-day of martyrs, the feast-day of saints! It has been from the first until now the sublime custom of the Churches of God! Still the outgoings of its morning and its evening rejoice! It is a day of heaven upon earth! Life's sweetest calm, poverty's best birth-right, labour's only rest! Nothing has such a hoar of antiquity on it! Nothing contains in it such a history! Nothing draws along with it such a glory! Nurse of virtue, seal of truth! The household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our manhood's spiritual greatness! The harbinger of our soul's sanctified perfection! The glory of religion, the watch-tower of immortality! The ladder set up on the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending on it!

## COLLECTIONS OF PHILADA. SABBATH ASSOCIATION,

*From Feb. 15, 1858, to Feb. 15, 1859.*

COUNTRY COLLECTIONS.			
Hollidaysburg, \$23.25, Potter, M. & Co. 5,	\$28 25	Willistown Baptist ch,	14 84
Mouth of Juniata Pres ch,	14 06	Huntingdon,	26 85
Bloomfield in part,	11 80	Getty & Mallory,	2 00
Grove and Downingtown M E ch,	18 60	Carlisle. A Friend,	10 00
Rife, Bener & Fairman,	3 00	Mrs T, Lambert & Hillman,	3 00
Hawks & Raves,	1 05	Chambersburg,	27 75
Great Valley Baptist ch,	6 10	Tamaqua Pres ch 5, J Edw Barnes 5, W Donaldson 5,	
Phoenixville,	5 77	R Ratcliff & Co 2, Individuals 8.25,	25 25
Mauch Chunk,	60 10	Bethlehem. Rev S Wolle 10, J Rice 5, Individuals 20, A Wolle & Co 5,	40 00
R. McDowell & David Thomas, Easton 70 50, Drake, Wilson & Co 10, C Rodenbaugh 10, J Rader 5, W H Lawell 5, Dr G 5, Jacob Wagner 5, P S Mickler 5,	10 00	Stockton. Packer, Lockhart & Co 10, Individuals 5,	15 00
Marietta,	15 25	Lambertsville. A Welsh 5, Individuals 23 50,	28 50
Columbia,	14 50	Beaver Meadow, 2.75, Raycliff & Johnson 10, Others, 3,	15 75
Altoona, Miss Stewart, 10, Individuals 28.25,	38 25	Titusville Pres ch, to make Rev J A David life member,	16 18
A Captain,	25	Solesberry Pres ch,	8 52
Lewisburg,	43 00	Nazareth Morav ch, 20.12, Students of Nazareth Hall for life membership of Mrs C E Reichel 20,	40 12
Milton, John Simington, 5, Individuals 12,	17 00	White Haven M Ech 7.41, Subscription 1.50,	8 91
Danville, North Pres ch 20, Individuals 30.15,	50 15	N Hope. Lewis R Corzell 4.00, Individuals 6.00,	10 00
Mt. Joy,	8 50	Council Ridge Colliery. Sharp, Leisenring & Co 10, Rev O 1	11 00
Burnett, Kunkle & Flemings, Waynesburg Pres ch,	23 07	Jeansville. Wm Milnes 20, John Fields 5, Susanna Milnes 5, C S Fowler and Wife 3, Lot Wainwright & Wife 3, Chas Hampshire 2. Individuals, 17 50	55 50
Member of Pequea Pres ch,	2 00	Hazleton,	2 00
Bellevue Pres ch,	2 00	Allentown,	17 50
Drawers Pres ch, Delaware, Middletown M E ch, Delaware, Odessa M E ch, Delaware,	12 63	Summit Hill, Pres ch 7.37, N Patterson 2, other sums 6.96,	16 33
Authoress Little Bob True, 'The Driver Boy,'	50 00	Forrestville Pres ch,	5 00
N and S Hampton R D ch,	25 00	Glendon Furnace. Chas Jackson, Jr., of Boston 10, W Firmstone 5, H Thomas 3, E Rockwell 2, Thomas 1,	21 00
Norristown 1st Pres ch,	5 50	Nanticoke. Col Wash'n Lee,	1 50
York. C A Morris, S Small, Mrs I C Small, Mrs Dr Spangler, P A Small, \$5 each, Individuals 25 50,	50 50	Wyoming,	5 00
Faggs Manor Pres ch,	6 17	Bloomsburg. W McKelvy,	2 00
Cochransville M E ch,	96	Northumberland,	5 75
Beulah Baptist ch,	4 85	Kingston. Madison Myers,	50
Mifflintown,	14 00	Wyalunsing. Col C Wells,	1 00
Lewistown. Four individuals, Delaware City Pres ch, 26.12, Mr Ash 5, M E ch, 1.75,	6 00	Red Bank. Mr Dewitt,	50
Coatesville Pres ch 8.00, Olivet M E ch, 7.50,	32 87		
Bethesda M E ch,	15 50		
St Paul's Ev Luth ch, L Marion,	1 34		
Mary Kurtz,	18 00		
W K Mehaffy,	50		
	2 50		
			<hr/>
			\$1168 17

Brought forward, \$1168 17	
Wilkesbarre. G M Hollenbach	
5, V L Maxwell 7, Z Bennett	
2, W C Gildersleeve 3, R J	
Flick 2, A J McClintock 2.50,	
Baltimore Coal Co 5, J. A.	
Rippard 2, Hon J M Conyng-	
ham 3, Edw Lynch 8, Lord	
Butler 3, several, 8 25,	50 75
Shirleysburg. John Brewster	30 00
Cash,	9 50
	<hr/>
	\$1258 42

## CITY COLLECTIONS.

John A Brown, - -	\$100 00
Geo H Stuart, - -	50 00
R F Starr, benefit of driver-boys,	30 00
Samuel Moore, - -	20 00
Alexander Brown, - -	20 00
M W Baldwin, - -	20 00
Barcroft & Co, - -	20 00
D Lapsley, - -	20 00
Atwood & Co, - -	15 00
Alexander Whilldin, -	15 00
Thos Potter, Arthur A Burt, A	
Pardee & Co, W A Porter, E F	
Backus, Jas Bayard, A Fullerton,	
S H Perkins, H J Williams,	
Chas Robb, S & W Welsh, Thos	
Watson, J P Crozer, J B O, J	
S Kneidler, R K Stewart, F J D,	
John Bohlen, Tredick Stokes &	
Co, Geo W Reed & Co, J D	
Macleod, G W Toland, Jas	
Graham & Co, \$10 each,	230 00
C Colket,	7 00
Thos Earp, J K Law, G F D, R	
C Dale, J R Smith, J R Rue,	
Masters Gerhard, L, Chas Santee,	
John McArthur, Jr, Jas	
Wray, D R Sergeant, John M	
Harper, L Johnson, T E Harper,	
Misses Latimer, Arthur G Coffin,	
W R Lejee, John McArthur,	
W P Hinds, S Hibbler, John	
McClure, A Friend, J S Cummings,	
John Ross, Rev. Charles	
Wood, Chas Abbey, J H Dulles,	
C Stevenson, A J Gallagher,	
John A Lewis, John C Davis,	
W Warner, Jr, C McAllister,	
Wm Stiles, James Barratt, S B	
Linnard, W E Bowen, Robert	
Creighton, W F Geddes, Thos	
Roney, P A Jordan, James Leslie,	
John Hanna, A R Perkins,	
Amb White, Jas R Campbell,	
J C Jones, Jr, James Wilson,	

D W Prescott, J W Paul, Edw	
King, W Clark, Robert Clark,	
Jas Field, Jas Smith, H B Lincoln,	
Mrs Wm Brown, John	
Gulliver, Abm Sulger, George	
Slesman, Rev R Adair, John L	
Linton, Edwin Greble, P T	
Jones, Chas Neff, Henry Crosby,	
Jos Walton, H A Boner,	
W Purves, W Wilson, E S	
Whelen, S A Lewis, Samuel	
Hood, W S Roberts, Wm Nyce,	
Mrs Jane Rose, D C McCam-	
mon, Samuel Work, E W Leh-	
man, John Garret, Burns, Ra-	
guet & Co, Humphrey, Hoffman	
& Wright, W S S & Co, A G	
Cattell & Co, Thos Richardson	
& Co, Miss H Holland, Mrs A	
Hertzog, G B Reese, M Reed,	
John C Farr, Jas Bruen, Chas	
Spencer, Mrs E Heyl, Abbey &	
Neff, S A Mercer, E M Lewis,	
Capt Whilldin, \$5 each.	490 00
Samuel Tolman,	4 00
Jos Campbell, Dorothea Pop-	
pul, D M Fox, T H Wood, H E	
Lincoln, N L Hatfield, P Mix-	
ell, George Young, R S Walton,	
A McElroy, W E Dubois, \$3	
each.	33 00
T Tolman, Mr Blank, T Fraiser,	
R S Barnett, R Patterson, E H	
B, R C Clark, Jas Clark, J B R,	
G E Taylor, A H J, \$2.50 each,	27 50
Capt Toby, W S Ringgold,	
Thomas Hill, J McLoud, John	
Johnson, Warthman & Dull, L	
T Peterson, A Powell, Miss	
Cathcart, S Battin, J B Steven-	
son, J C D, R Nelson, H Styer,	
Thos A Taylor, J S Williams,	
\$2 each,	32 00
J O James, F B, J H Collins, J	
McMullin, Miss S J, J F F, Miss	
R C Snowden, Mr Stuckert, E	
Crowell, H H English, \$1 each,	10 00
W B of First Baptist ch,	10 00
St Paul's M E ch,	8 23
New Market St M E ch,	8 38
Moravian,	17 50
Friends per Rev J McKean,	2 75
German Reformed ch,	20 00
S School of ch of Atonement,	10 00
Bishop Heber Class of Atonement,	20 00
Nazareth M E ch,	18 71
Church of the Epiphany,	25 00
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	1284 07

Brought forward,	\$1284 07	Broad St Baptist ch, 10 68, Ed-	
Olivet Pres ch,	12 00	ward W Miller, 10 00, L Dick-	
M E Union ch,	25 00	erman, 5 00,	25 68
Twelfth St M E ch,	3 34	Cash,	71 25
United Brethren in Christ,	2 97		
Twelfth Baptist ch,	6 55		
Miss Soc of 1st Independent ch,	25 00		\$1455 86

M. BUEHLER, *Treasurer*,

*In account with Philadelphia Sabbath Association.*

DR.

To Balance from last Report,	\$888 49
Amount Collections in Philadelphia,	1455 86
“ “ other parts of Pennsylvania,	1258 42
	<hr/>
	\$3602 77


CR.


By Amount of Salaries paid	
Cor. Secretary, Rev. J. Miller,	}
Missionary, “ W. Hance,	
“ “ S. Bacon,	
“ Mr. R. H. Nassau,	
“ “ E. S. Reed,	
“ “ G. W. Mayer,	\$1997 50
By Amount of Travelling Expenses,	486 70
Printing Report, &c.,	71 00
Tracts,	98 40
Discount on McKean & Co. \$5 note,	3 75
Rent of Room,	5 00
Advance for Tent,	25 00
Lost by Mail,	7 75
Balance on hand,	907 67
	<hr/>
	\$3602 77

\* Philadelphia, March 4, 1859.


Audited and found correct,

PAUL T. JONES, }  
ISAAC SULGER, } *Committee.*

 The principle of this Society is to keep *entirely free from debt*. Hence the high importance of a Treasury *well replenished*, in order to give efficiency to our efforts.

 Donations may be sent to Mr. MARTIN BUEHLER, Treasurer of this Association, No. 441 Market Street, or to the Rev. JEREMIAH MILLER, Corresponding Secretary of the Society, care of WILFRED HALL, Esq., at the Bible House, N. W. corner of Walnut and Seventh Sts., Philadelphia.

### FORM OF BEQUEST.

 I give and bequeath to the Philadelphia Sabbath Association the sum of \_\_\_\_\_ dollars, and authorize my executor to pay over the same to them, (or their Treasurer for the time being,) to be appropriated to the general purposes of said Association in the discretion of its Board of Managers.